1: Meek E, G-5 (1925-1930) 1931
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551 Many Katab appear to use the personal name of the father's
576 sister, a custom which would be regarded as shocking by many
604 other tribes. The reason given was that she lives at a distance, and also that the speaker may one day stand to her in the relation of guardian, i.e. he may have the disposal of her hand in marriage. Otherwise, however, a man has little claim on his father's sister's household, and cannot exercise the privileges there which he can in the house of his mother's brother.

551 Though a woman may be inherited by her husband's elder
576 brother she may not address him by his personal name, for if he is not actually the head of the family he is so potentially.
607 But he may address her by her personal name. Per contra, it was stated that a man may use the personal name of his wife's elder brother.

604 *Mother-right.*—The traditions of the Katab connect them with a locality (viz. Kahugu) where there is to-day at least one mother-right tribe, and it is interesting, therefore, to note here any customs which might suggest that the tribe in former times belonged to a mother-right group. But it is not suggested that the following data necessarily imply a former condition of mother-right, for it is possible that customs which are commonly assumed to point to mother-right conditions are capable of explanation in other ways. We have seen that, although the mother's brother has a special title, he is nevertheless classed as
604 *atio* or father. This is natural, for we have already said that if
753 a Katab falls ill he usually goes and lives with his mother's
574 relatives. Why? There is a ready explanation. Sickness is commonly attributed to witchcraft or the machination of persons
● [754] who are evilly disposed. By removing yourself from the locality you are removing yourself from local poisonous influences which are often ascribed to the activity of jealous half-brothers or their mothers. And so we find the custom, which is common among both pagan and Muslim tribes, of a sick man taking refuge with his mother's family. The uterine nephew is, in fact, the object
604 of special care all through his career on the part of his uncle, who is a kind of second father or "male mother".[1] He not infrequently goes to live with his mother's brother if the latter has no one to help him on his farm, and in such a case would,

[1] Among many Nigerian tribes a person will say that his maternal uncle "bore" him.

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for the withdrawal of the curse and putting some ashes on his tongue and spitting them out. M. Junod describes an exactly similar rite of reconciliation among the Bantu-speaking Thonga of South Africa.[1]

As regards the future life and psychological beliefs, the Katab's ideas are, like our own, of an indeterminate character. For the abode of the dead he uses the Muslim term "Lahira", and he believes that the majority of the spirits of the dead are content to remain there. One who has done evil in his lifetime will be punished in "Lahira" by the ancestral spirits. It is the discontented and evil spirits that return to the world to trouble men. The Katab does not appear to have any conception of a multiple soul. The breath and shadow are associated with the soul. If anyone falls ill it is because the soul has left the body temporarily. His soul leaves his body when he goes to sleep, and it is the re-entry of the soul which causes him to dream. During the day the soul may become partially dissociated and follow him about, and for this reason a man will sometimes turn quickly on the road, thinking there is someone at his back. The soul of a witch can be seen at night giving off fire. There does not appear to be any conception of a bush soul, but the souls of certain animals are believed to be able to enter a man's body. Thus if a hunter kills a roan he immediately fumigates himself and his house with some smoking medicine. The soul of a dead enemy must also be warded off by rites to be described later.

Reincarnation ideas are not prominent, but in certain cases the dead are believed to be reborn. Thus the posthumous child of a hunter who was killed in the bush may be the hunter himself reborn, and the mark of the shot which killed him may be seen in the child's leg. A man who had met a violent death may be born again as the son of his remarried widow, bearing on his body the mark of the wound which had caused his death. These beliefs appear to be based on well-known physiological facts. It is of interest to note that if a widow (or widower) dies, she (or he) is met on the other side by the soul of her (or his) first husband (or wife), i.e. it is a man's first wife who is regarded as his true wife.

Associated apparently with the private ancestral cult is the

[1] *The Life of a South African Tribe*, vol. ii, p. 371.

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727 The chief enemies of the Katab were the Kaje. But an agreement was finally reached between them that all heads taken should be returned. The mode of concluding peace between two tribes
728 was for two elders from each side to meet on the boundary, each with a human head taken from the other side. The two
793 heads were then buried together. The Magajin Elenowum was not merely the custodian of human heads, but of the heads of all
224 large animals killed by hunters. All quarry had to be brought to him and was cooked by him and distributed to the various families in proportion to their numbers. The term "elenowum" seems to mean "The boiler of Pots", and to have reference to his functions as the cook and distributor of game. It may be noted that, when anyone killed a leopard, rites somewhat similar to the head-hunting rites were performed. A feast was held, and the slayer had to receive protective medicines and sleep in the hut of the priest (Elenowum or Magajin Elenowum).

793 The Elenowum played a considerable part in the social life of the village. His person was sacrosanct, and in cases of disputes or ill-behaviour he would interfere, threatening with his curse those who refused to follow his advice. He could fine summarily anyone who committed an offence against religion, such as cutting down a tree in the sacred grove.

527 The Katab do not appear to have any rest day, but Sunday is in some respects regarded as a special day. The Katab Chief is installed on a Sunday, funeral feasts are begun on a Sunday, and Sunday is considered the best day for collecting medicines. Among the Kachichere a chief on appointment has to go into
[823] seclusion for seven days, beginning on a Sunday. One of the Kagoro hills was said to emit fire in bygone days every Friday and Sunday. The sacred character of Sunday among many Nigerian tribes does not appear to be due to any recent European
778 influence. The sign of the cross is also common. The principal *obwai* hut of the Morwa has a black cross painted on the lintel of the door. The Chawai smear red crosses on certain of their sacred rocks, and it was said that the sign of the cross was
769 always smeared on the captured head of an enemy. It is interesting
782 to note that among the Chawai also a man who feels himself to be unlucky sacrifices a goat at the house of his dead father or grandfather and smears the blood on the lintel of the door.

753 *Medicine and Diseases.*—Illnesses and premature death are
754

1: Meek E, G-5 (1925-1930) 1931
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ascribed to witchcraft, and those who die of smallpox are believed to have been witches. Indeed, if a man is assailed by small-pox a bundle of grass is brought to him and he is asked to count out the number of those whom he has devoured. A full confession may save his life, but if he dies his guilt is proved, and his body is taken out of the hut by a hole made in the wall, his eyes are pierced (so that his disembodied spirit may never again be able to see anyone on whom he may fix his spells), and his corpse is buried without ceremony and without the customary lamentations. Most towns have their own leech (*obo*). The patient pays the cost of the medicine, and if he recovers bestows a gift on the leech. Cupping is practised in cases of fever; also inoculation for small-pox, the fluid being taken from the pustules of a man suffering from a mild attack and transfused into the blood of a healthy man, by means of a scratch made with a razor. For toothache wild olive oil is placed in the hollow of the decayed tooth. A red hot arrow is then inserted, and the tooth is split into pieces, which are extracted one by one. The Katab do not follow the Hausa custom of slitting the gums of a child. But the uvula is snipped off on naming day with the object of preventing attacks of quinsy or tonsilitis.

Death.—On the occurrence of death the women of the household give way to tears and lamentation, and men may also be seen weeping. All relatives are immediately informed, and messengers are dispatched to summon distant relatives such as the married sister of the deceased. The death of a chief (by chief is meant civil and not religious chief) is, however, kept secret for a period of seven days, none but the closest senior relatives, the grave-diggers, and the priests of Elenowum and Obwai being informed. Interment follows as soon as possible—in the evening if the deceased had died in the morning, in the morning if he had died during the previous evening. But a chief is always buried at night, for no one but those whose duty it is to bury him may look on his corpse. The body, covered with a cloth jumper, is wrapped in a mat of plaited palm fronds. (But a chief is buried in a gown.) Burial is, for commoners and chief, in the compound, and a fresh grave is used for each body. Old men and chiefs are buried underneath the entrance hut of the compound. Those who die of smallpox are denied burial rites, the corpse being wrapped in a mat and deposited in the bush.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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[761] has eaten his soul.[130] Victims of witchcraft are buried in a variety of ways, determined by age, sex, marital status, kinship status, etc. A person dying of an apparent disease is adjudged a witch and buried away from the compound, perhaps even in the bush, with no ceremony. A person dying from some accident, for example, one struck by lightning, is buried within the compound, as are the first category of dead described above, but without the ordinary rituals: exactly how Kaje explain this type of death is not clear from Reynolds' account.

The most elaborate burial ceremonies are those for the old, and little differentiation is made as to the sex of the deceased so long as he or she is survived by a numerous progeny. First, the *gado kapiyi* examines the body to determine the cause of death; then the *gado abwai* attends the body and the voice of the *abwai* is heard, whereupon the *gado abwai* " announces to the women that the old man has now become a *dodo*."[131] A vertical shaft is dug 3 or 4 ft. deep, and from this in both directions a tunnel to receive the body, head to the north, face to the west. The grave is sealed with a stone.

A feast is held directly by men of the lineage. Further celebrations with feasting and dancing are held before the next sowing, for all the dead of the lineage since the last sowing. The major lineage appears to be the unit for these celebrations.

At the end of the general celebrations, the patrilineal descendants of the deceased gather in his compound for five successive days for ritual feasting. After this the wives and mother of the dead man go into mourning for one month, when they cover themselves with red earth and abstain from bathing and shaving themselves. They will not let rain touch their bodies, nor will they go to the stream or cross it, even by a bridge. They eat rich food, but after dark, and take no part in the preparation of food. They do not speak to any male who does not belong to the compound and do not have sexual relations, for which reason they all sleep in one hut. They do not wear the *ndyig* (*?oyam*), but a girdle made of raphia, and always carry a hand-broom. At the end of a month the women are shaved(?), and for this occasion beer is made with corn brought by the married daughters of the classificatory daughters of the dead man at the time of the funeral ceremonies. The major lineage collects and drinks the beer and feasts ritually on beans.

The death of a civil head is kept secret for a month, when his successor is publicly announced. In the case of *gado kapiyi* and *atiyinhwap* bush hunting is a feature on the day of burial, and the deceased is interred in his skin loin-covering rather than in cloth garments. In the case of the *gado abwai*, the distinctive feature occurs only two or three years after burial, when an elaborate memorial service (*aswa*, or, popularly, *tswandik*) is held. The rituals appear to serve as the confirmation of formal investiture of the deceased *gado's* successor, for in fixing the date of the celebration, cult affairs from the death of the late *gado* are reviewed, and the state of the public morals with which the cult concerns itself. When the date has been set, fibre neck-cords (*tswandik*) prepared by the Madauchi are distributed among the wives of the community, after grain in the fields begins to form heads. The actual ceremonies do not take place, then, until the height of the dry season,

[754] [130] The distinction observed here between a witch and a sorcerer is based on practice; the sorcerer uses " medicines " and rites; the witch may be entirely ignorant of his own supposed activities, engaging in witchcraft while asleep, in a trance, etc. Kaje appear to feel no particular animus towards witches in general, nor even towards suspected specific witches while they are alive; but note supernatural sanction against witchcraft, and the treatment of supposed witches after death.

[775] [131] It cannot be recalled too often that the concept of the " dodo " needs more careful investigation throughout this area than it has yet had. Two definitions are current among Europeans: more usually the " dodo " is regarded simply as " a spirit "; a more subtle view, perhaps, holds that it represents the collective embodiment of the community's dead. The latter definition is convincing in certain contexts, but the existence of a number of " dodone " in a single group suggests that the former may also have a degree of validity, and that the two definitions should be mediated, as it were, or new and more precise terms from the vernacular adopted.

3:Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro

841 775 ripening a fowl is sacrificed and its blood, together with the leaves of the "Karran-Kwoi" and "tongwa," is put in a hole in the centre of the farm.

776 782 The spirits are subject to Gwaza, the supreme and beneficent god who helps the living against evil ghosts. In drought the people pray to him for rain, facing first to the south, and then to the other points of the compass. The priests kill a fowl and place its blood, with a few of its feathers, on a stone two feet high in the sacred grove (at times some of its flesh is added), gia is then thrown three times on each corner of the stone and three incantations are spoken. Gwaza is believed to consume the offering and the petition is always granted.

776 821 When the new moon rises the people pray to Gwaza for health and luck, and rejoice, but on this occasion no beer is drunk. They believe that the sun is a ball of fire, which falls into the water at night and becomes extinguished, but that it travels back to the east at night, at a higher level, and gets fresh fire from the supreme god. If a tree or house is set on fire by lightning the people must put out their old fires and kindle them afresh from this heavenly source.

761 The Kagoro believe that there is a stream dividing life from death, and that when a man falls sick his soul leaves his body and journeys to this stream, where the spirits of the dead, who are assembled on the further shore, decide whether he may cross the bridge. Sometimes the decision is so long delayed that the spirit shrinks, and when it returns to the body has lost its full command. A first husband and wife will always come to the brink of the stream to greet the other, and both parents will come to welcome an unmarried child.

774 The soul leaves the body during sleep, as is proved both by dreams and by the fact that a person suddenly awakened has not full command of his faculties, which shows that the soul has not had time to return to the body. It is possible that the wandering soul may be caught and beaten, or its bowels or liver taken to a magic cave in the grove by the souls of evil men, who devour it. These evil souls glow like fire, which light is visible to the priests alone. When summoned to the injured man the priest calls out several names and the afflicted recognises [754] that of his tormentor, who is summoned and shut into a room where a fire is burning, on which pepper is thrown, and there he [683] is left until he promises restitution. If he fails to keep his promise he is sold as a slave, or choked.

No inanimate object has a soul, but the souls of animals may be born into the children of their slayer—it is doubtful, however, whether they can leave the living body.

778 688 Women and children are not allowed near the sacred groves, nor may they speak of spirits under penalty of death.